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THE Spirit of Missions

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SOME HAPPY LITTLE ONES WHO HAVE BEEN RESCUED FROM SLAVERY
(See "Van Folk", page 809)

The Spirit of Missions

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIV

December, 1919

No. 12

THE PROGRESS OF THE KINGDOM

THE Nation-Wide Campaign will have practically reached its culmination when this is read, and there will be general satisfaction to learn that the reports from all parts of the Church indicate that the work has been done with reverence and thoroughness, so that there is every reason to expect that not only great, but permanent results will follow.

What we should look for as marking the success of the Campaign will be first of all a general awakening of the people to the significance of their baptism. If heretofore multitudes of devoted men and women have thought of their Christian profession as concerning only themselves and their own relation to things spiritual, this should mark the beginning of the day in which they will realize that being baptized into the Body of Christ is not only the ground of their hope, but the most precious trust committed to them as members of that Body. Being born from above and thus made able to become co-workers with God, people will begin to think of the Mission intrusted to the Church as their own responsibility, dependent for its success on their own abiding in Christ; and for its ultimate accomplishment, upon the singleness of purpose with which they have consecrated themselves and all that God has intrusted to them as His stewards. In other words the first token of the Campaign's success will be a new consciousness of the need of what our fathers used to call personal religion with a clear conviction that the work our Lord gave us to do is our privilege and not one of the multitude of charities bidding our alms.

Another token that the Campaign has been a success will be the understanding which it will bring to the Church of the reason why our Lord's work has seemed to lag and why the Church has seemed to exert so little influence in the community. The lack of equipment which the survey has revealed even in strong dioceses; the poor provision even where the Church has seemed to be at work; the evident failure to realize the serious need for proper instruction of the children, to say nothing of the failure to provide sufficient means of support for clergy and teachers, unite in proclaiming that the Church has never taken Her work seriously.

The Progress of the Kingdom

The Campaign will have gone far towards accomplishing its purpose if it fixes the people's mind on the fact that the slow growth of the Church has been due to inadequate provision for its work, and helps them to see the immense possibilities for blessing the nations, once the people realize that "the Church's work" is the responsibility of each person who calls him Lord.

A third test of the Campaign's success will be the practical utility of the machinery which the Campaign has put in motion. We say put in motion rather than created, since there has been no new machinery added. The effort has been to vitalize the Church's working organization. Nor was there need for anything else. It has been admitted generally that this Church has as perfect organization for work as could be devised. Indeed when those who had large experience in such things were asked whether it would be possible to accomplish within the time available what the Board of Missions had in mind in projecting the Campaign, the answer came at once, "You have plenty of time because you already have a thoroughly good organization. The only question is whether this can be made to function." This touched the weakness of the Church's life. Her machinery had failed to function for so long that every joint had become stiff and every wheel had grown rusty. For the time being this has been overcome to a surprising degree, and wherever this has been attained the Church's power will become manifest. The question will be whether the organization has been so vitalized by the Spirit of God that it will continue to function. There is every reason to believe that this will be the case, since it is impossible to suppose that men and women who through self-forgetting labor have tasted the joy that comes of serving their fellows in the Name of our Lord, will desire to leave off from the task which makes all life's obligations so worth while. By the same token it is probable that these will never again allow others to assume the responsibilities which as members of the Body of Christ are by right their own.

Watching the splendid work of the men and women to whom the care of this campaign has been intrusted one seems to see the shadow of coming events. Once the day dawns in which the priest is occupied with his office so constantly that he will have no time for administering the business of the Church, the body of the people will naturally assume the responsibility for these, as is fit. Then the Church will enter upon the time long waited for when She will be as leaven, when She will indeed be the witness of the Resurrection, heartening men to live as becomes those who have been able to become sons of God. Men will no longer think of the Church as a company of men who seem to have nothing in common with their kind and whose time is devoted to propounding theories which do not seem to touch the practical interests of humanity; but She will be recognized as a peculiar people who have accepted the Revelation showed in our Lord Jesus Christ as the ground of their hope and the law of their life. Then all will understand that as far as they are concerned, the Church's success will depend on their own fidelity, and the day will have come when the people will walk in Her light and the prophecies will be fulfilled which promised that the message intrusted to Her for the healing of the nations.

The Progress of the Kingdom

SOME feeling of apprehension has been expressed lest the change in the order of things and the consolidation of the Church's work will have the effect of obscuring the prime purpose of the Church's being. Of course it is always true that the greater the opportunity, the greater is the possibility of disaster, but disaster is always the result either of unfaithfulness or of ignorance, and we have a right to say in the light of the Church's awakening that we need not be afraid of either. The very fact that the Church has made Her way so far into the light as to be able to work out a policy, which properly followed will eventually eliminate the confusion which has done so much to obstruct Her progress in the past, is sufficient guarantee that She has discovered the chief cause of Her lethargy. Having reached a clear understanding as to why the Church was created and sent, it will be easy for the American Church to remember that Her own salvation depends on Her fidelity to the Mission our Lord intrusted to His Body, and so it will not be a difficult matter to keep first things first. And though it will always be true that it is easier to understand why children should be educated and why the distressed should be relieved, since these things are before men's eyes and they can see the practical benefit resulting from their work, it is equally true that people everywhere are learning (the distressing conditions of human society today make this clear indeed) that any physical benefit is only delusion unless men think right and follow true ideals; so that it is not unlikely that the Church will keep the emphasis in the right place.

Surely the paganism is past which deceived the people into supposing that human society can rest securely on a foundation of physical comfort and culture. If the war in Europe demonstrated anything, it exposed the futility of such reasoning. And it is impossible to think that men will be willing to sink again into such bald materialism. This alone should be enough to make the American Church able to keep Her course, for however heedless Christian people may seem to be they are sensitive to the woes that the world suffers and they will be glad to follow their leaders in any effort that promises to insure the future against falling into the abyss of darkness from which they have scarcely emerged.

PERHAPS the task of keeping the mind of the Church fixed on the things that are real will depend on the women more than on any other company of the Church's people. Women are ever the makers of public opinion. The spiritual aspirations of the people find expression as the women make these real for their children, just as the moral perceptions of a people can rise no higher than the level of their women. We have seen what may be done in the beneficent influence of the Woman's Auxiliary to the Board of Missions. There is no doubt that the blessed change in the attitude of the Church towards the Mission intrusted to Her has been, as men speak, largely due to the quiet and persistent pressure of the relatively small company of women who knew that separated from Him humans can do nothing and banded themselves together to keep before the Church Her supreme obligation to tell the peoples that He is Christ. The development of the Church's understanding has now been showed in the confession that to tell people about Him cannot be separated from the obligation to help these to attain the development which the promptings of His Spirit stir in them. To think of the enlarged opportunities that challenge the women in their new and strong organiza-

The Progress of the Kingdom

tion fills one with enthusiasm. And the consciousness that this like all great opportunities makes possible also great loss is only to say that their care will be all the greater to keep first things first and to emphasize the necessity for keeping it clear in the mind of everyone that all the work must find its reason in and be built up on the the knowledge of Him Who is the Revelation of the Father.

The reasonableness of this hope is justified by our having found at last a practical and rational way to help the children understand why they are baptized into Christ and how the life of a baptized person should express itself. It really looks as if an end had come to the time when the multitude of the Church's children were left to grow up without any suggestion that they must be about their Father's business, and if this is true in the least measure we may look forward with confidence to a generation of Christians who live Christianly, and nothing is so contagious as love of the truth once men find out what the truth is and how beautiful life becomes in the light of it.

The **Nation-Wide Campaign** is emphasizing these things throughout the Church as they never have been emphasized. If the readers of "The Spirit of Missions" want to help the Campaign in the most effective way during the days that remain they will pray without ceasing that by His Spirit our Lord will deliver His Church now from being misled by the unfortunate people to whom money describes the highest good, and by the same Spirit teach His people that they need not be disturbed about the means for carrying on His work if they will every one make good the offering of themselves which they make when they partake of the Blessed Sacrament.

THE awful crime which is exposed in the appeal which Bishop Rowe and his associates are making to help save the Indians of interior Alaska from starvation is a striking exhibit of the need of the people to be reminded of the reason for being Christian. It would be impossible to suppose that Americans would be willing to starve helpless people in order to enrich themselves, and it would be equally impossible to suppose that our Government would legalize any such thing. Yet both have happened because while thinking of economy and efficiency the security of helpless people has been lost sight of. Let us use the days before December seventh to draw all the people in the Church who love our Lord Jesus Christ in sincerity so close together that they may help create such a public sentiment as will make such tragedies as that now witnessed on the Yukon and its tributaries become impossible among us.


THE **Nation-Wide Campaign** naturally absorbs our attention at this writing especially as this is the month in which it takes place. We wish however to at least call your attention to the story of Christmas in one or another part of the world, as given in the eight articles which follow and which are examples of many similar accounts which might be given.

THREE of the missionary bishops-elect have signified their acceptance. The Reverend Gouverneur F. Mosher of Wusih, China, goes to the Philippine Islands, the Reverend James Craik Morris, D.D., of Madison, Wisconsin, goes to the Canal Zone, and the Reverend Walter H. Overs, Ph.D., of Bradford, Pennsylvania, goes to Liberia. God bless them!

✠	Glory to God in the Highest		✠
A B L E S S E D C H R I S T M A S	<div data-bbox="221 187 829 234" data-label="Section-Header"> <h2>THE SANCTUARY OF MISSIONS</h2> </div> <div data-bbox="234 251 436 277" data-label="Section-Header"> <h3>THANKSGIVINGS</h3> </div> <div data-bbox="159 286 516 442" data-label="Text"> <p>WE thank Thee— For the “good tidings of great joy” which were brought by the angel, and for our opportunity to help fulfil the prophecy that they “shall be to all people”.</p> </div> <div data-bbox="159 442 516 486" data-label="Text"> <p>For the Nation-Wide Campaign. (Pages 803, 841.)</p> </div> <div data-bbox="159 486 516 529" data-label="Text"> <p>For the miracle wrought by kindness in Van Fok. (Page 809.)</p> </div> <div data-bbox="159 529 516 598" data-label="Text"> <p>For the Happy Christmas at Saint Elizabeth’s, South Dakota. (Page 823.)</p> </div> <div data-bbox="159 598 516 642" data-label="Text"> <p>For Christmas at La Grange. (Page 829.)</p> </div> <div data-bbox="159 642 516 746" data-label="Text"> <p>For the fifteen years of service as bishops in the Church of God, of Logan Herbert Roots, D.D. (Page 840) and Henry Damerel Aves D.D.</p> </div> <div data-bbox="159 746 516 946" data-label="Text"> <p>For the House the Church built twenty-six years ago; for those who have been privileged to serve within its doors; for those who have gone forth to tell the Glad Tidings; for the prayers and gifts of the Church at large which, added to the blessing of God have made it all possible. (Page 851.)</p> </div> <div data-bbox="324 963 345 989" data-label="Image"> </div> <div data-bbox="239 998 430 1024" data-label="Section-Header"> <h3>INTERCESSIONS</h3> </div> <div data-bbox="159 1032 516 1241" data-label="Text"> <p>WE pray Thee— To bless and prosper the Nation-Wide Campaign and to give us faith to believe that Thou “art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve”. (Pages 803, 841.)</p> </div> <div data-bbox="159 1241 516 1302" data-label="Text"> <p>That many in Liberia may hear the Christmas Carol this year. (Page 813.)</p> </div> <div data-bbox="159 1302 516 1414" data-label="Text"> <p>That “the great land” may have a blessed Christmas and that any unnecessary distress may be relieved. (Second cover and page 817.)</p> </div> <div data-bbox="159 1414 516 1501" data-label="Text"> <p>That the Church may do Her part in bringing Mexico out of darkness into the light of the Gospel. (Page 827.)</p> </div> <div data-bbox="537 251 893 321" data-label="Text"> <p>That the pictured story of the coming of Christ may indeed transform men’s lives. (Page 833.)</p> </div> <div data-bbox="537 321 893 390" data-label="Text"> <p>That through the children, Japan may one day acknowledge the Child. (Page 837.)</p> </div> <div data-bbox="696 399 728 425" data-label="Image"> </div> <div data-bbox="643 442 776 468" data-label="Section-Header"> <h3>PRAYERS</h3> </div> <div data-bbox="537 477 893 729" data-label="Text"> <p>O GOD, who makest us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. <i>Amen.</i></p> </div> <div data-bbox="696 737 728 763" data-label="Image"> </div> <div data-bbox="537 772 893 807" data-label="Section-Header"> <h3>FOR THE NATION-WIDE CAMPAIGN</h3> </div> <div data-bbox="537 815 899 1501" data-label="Text"> <p>ALmighty God, Who by Thy Son, Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world, and preach the Gospel to every creature; Grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes in our own land that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thy harvest. Fit and prepare them by Thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may show forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. <i>Amen.</i></p> </div>		A B L E S S E D C H R I S T M A S
✠	And on Earth Peace, Good Will toward Men		✠



AT THE SLAVE REFUGE, SHANGHAI
Deaconess Henderson and Some of Her Charges



Han Tok

(A Thousand Joys)

A Christmas Story Founded on Fact

By M. H. Jefferys, M.A.

THE professors in Saint John's University, Shanghai, work very hard up to about half-past four or five, when, as is the custom there, they have a cup of tea and then take their daily exercise. For most of them it is tennis or a few holes of golf. Others join the Chinese college boys in their sports and help in their training in baseball, football and track athletics, but it is the common habit with the president of the college—who is known to his friends as "the Doctor", but always called "lau-hoo" (tiger) by the Chinese college boys—to walk off in the country with one or more companions where there is complete change of scene and surroundings.

One chilly evening in the late autumn, the Doctor was returning from such a walk with a friend. They were a mile or so from home and it was growing dark. As they were hurrying along they crossed a wide creek by means of a narrow stone bridge, and were about to strike out across the fields when they noticed something moving on the muddy bank of the creek. At first they thought it was a dog, but feeling doubtful they stopped to see, and what they did see was a most miserable little girl who looked about six years of age, sitting on the muddy bank with her head in her hands and sobbing to herself. Her blue cotton clothes were thin and patched and filthy. There were just three things that she had on: a short and ragged coat and trousers, and the bit of red yarn that kept together her plaited hair. She appeared to

be lost. She was evidently tired almost to death and looked numb with cold and hunger. Her little body was shaking in the cool night air. If one might judge, it looked to be the most miserable moment in a very wretched little life—a wee child, cold, hungry, ragged, filthy and lost.

Then suddenly someone spoke to her. She did not look up but she had seen two figures coming towards her as she peeped between her fingers. You can imagine how terrified she was to see standing right in front of her "two foreign devils", and that they were apparently talking to her. Of course her tongue stuck to the roof of her mouth, at any rate she did not answer though they asked her a number of questions about who she was and where she came from. She looked as if she wanted to run away, but could not move from weakness and from fright. The "two foreign devils", who were the Doctor and his friend, talked together in a foreign language and then began to ask her more questions. What they said was certainly most kindly, but she had probably often been told that these foreigners did terrible things to children, such as taking out the eyes of babies to make into medicine, so, if she thought at all, she probably thought they were trying to fool her and then kidnap her.

The Doctor said that he was quite sure that she must be a runaway slave girl and that it would not be possible to tell which village she came from since there were villages



in every direction. And, since she would not say a word in answer to them and as she was so thin and weak and hungry and cold and—well, he just stooped down and picked her up in his arms and carried her home without any more questions about the matter at all. Of course, the little girl—whom we are going to call “Van Fok” and who is a real little girl, though that is only her name for us—well, she thought she was a “goner” then—kidnapped for sure. We said before that she looked about six years old, but she was really about ten. The four years that did not show were probably the result of bad treatment and hunger and misery. She was a frail little bundle and the Doctor carried her easily. She believed they meant to kill her and make medicine out of her, and she was perfectly helpless and in a panic of fright. Naturally she would not answer any question they asked her. One reason was, of course, her fright; another reason was that, wrapped up in the Doctor’s strong arms with his warm coat partly folded about her, and rocked by the motion of his swinging walk, she soon fell sound asleep, and there was another reason—

The last thing that she heard—if she heard at all—was the friend saying laughingly to the Doctor that she seemed not to even hear what they said, let alone to be able to speak, and the Doctor leaning over her said: “I don’t believe you have a tongue at all”—and perhaps she did not.

When she awoke she found herself surrounded by several women. One was a foreigner, but the rest were her own people. They seemed to be taking all her clothes off. Then they put her in a big, hot bath tub. This was the first deep hot bath she had ever had, where she

could get all wet at one time. She heard one of them say to take her clothes out and burn them, but as they had prepared a beautiful, clean, new set of clothes for her, it did not matter. Several times the foreign woman said “she must be dumb”. Her poor little body was just skin and bones, but it did feel good to be warm, and as she could still see, they evidently had not yet taken her eyes out. She had always heard that foreigners had evil eyes, but all these people seemed to look at her very kindly, and although they laughed at her a little bit, it did not seem to hurt.

After her bath she was rubbed dry with a really white towel, and then dressed all in fresh clothes, and her body and legs were wrapped in a warm blanket. There was hot milk to drink and some thin rice gruel (hyi-van) and a real bed instead of a place on the floor, and a whole clean “bi-deu” instead of a piece of a ragged and filthy quilt, and then a long, deep sleep. In the morning and through the next day the women asked her many questions, but she did not appear to hear. She sat all the time with her hands between her knees, her shoulders stooped, her eyes half closed, and her face immovable and terribly sad. Her feet bore the marks of over-tight bandaging, and several large bruises were on her body—the marks of her slavery. There was no doubt now she was a slave girl who had run away from her mistress, probably after some particularly hard beating. She had perhaps not intended to stay away, but only wished to escape for the time being, but she had wandered on and on and finally lost herself completely.

Towards evening, after a long and very determined effort to make her say something it was evident to all that she was dumb and they thought



she might be deaf also—and the college physician was sent for and agreed that she was dumb. What were they to do with a deaf and dumb child? They could not send her home because they had not the faintest idea where she came from. So wretched was her condition that the probabilities were her mistress would not make any move at all to get her back—indeed, would not want her back. They could not send her to school or put her in “the Orphanage” because she could learn nothing there, and would only keep the other pupils back. After consultation with the Chinese Christians it was decided to put her in a refuge for slave girls which has been built by foreigners in Shanghai and where are put such slave girls as are taken away from their mistresses by the court; or, as in the case of Van Fok, lost or deserted. (“Van Fok” means “A Thousand Joys”. Chinese girls usually have pretty




“THE LOVELY DEACONESS”

names with very pretty meanings, but the meanings don’t always come true.) So, on the third day little Van Fok and Mrs. Doctor rode together in a rickasha about three miles to the slave refuge. A very attractive place it seemed to her, though very strange. There were about sixty girls from four to sixteen years of age in the charge of a foreign women named “Huh”—that, at least, is what they called her—and, after a pat on the head, Mrs. Doctor left her, telling Miss Huh, who is really a lovely deaconess from America, all about the finding of Van Fok, about her being deaf and dumb and that the bishop’s wife, who is the president of the Slave Refuge, had sent Van Fok to live there.

It was, you remember, late in the autumn when the little dumb girl came into our lives, whom, since she could not tell us her name, we named “Van Fok”. The weeks went by in the refuge; she could not study with the other children, nor join in their games, and for the most part they left her alone. What was the use of trying to talk to a deaf and dumb person, especially to one who never smiled? And she got into the habit of sitting by the hour with her hands between her knees and her eyes on the ground, and



“I WISH THEY WOULD TAKE ME IN!”



with an almost helpless look on her tired little face—but she did begin to get a little color in her cheeks, and she did get a little fatter day by day.

Then Christmas came and, as in all mission schools and hospitals, it is the custom at the slave refuge also to keep the children's Feast day. After breakfast, fresh clothes for everybody and service in the chapel, with Christmas flowers and greens and lots of pretty carols, and then a fine feast for everybody, and finally a special present for each child. These presents which are usually dolls for the younger girls and pretty clothes for the older, and books, etc., are especially chosen by the ladies of the refuge. Early in November a list is made of all the children with their names and ages, and with this list to go by, special presents are prepared, and the name of a special child pinned to each present. It takes some time to do this nicely and so it is begun early.

Now all the children are gathered in a big circle in the common room, and, after a little speech, the presents are given out one by one, handed to each child. All the presents have at last been given and the room is ringing with laughter and merry with sunshine and happiness. But gradually a quiet, and a sort of sadness begins to fall. One and then another and then another has realized that all the children in the room have received presents except Van Fok and that she is sitting, as ever, silent, with her hands between her knees, and with her dull eyes hardly raised off the ground. It is easy to see how this happened. The list was made early and before Van Fok came, and somehow the child was so different from all the others, so much a thing apart, no one ever quite got to the point of

realizing that she had belonged on the list. She was tenderly cared for and much thought of, but somehow she seemed a thing apart. So, gradually the room became quiet and more and more all eyes turned towards Van Fok. There was finally almost a silence in the big room—an awkward pause—no one knew quite what to do. No one could even tell a deaf and dumb girl that she would bring her a doll tomorrow or some other time. It would not have helped matters.

At last, way across the room, Menli (Beautiful-Beautiful) a child of twelve years old, who has been in the refuge for three years, takes a long and earnest look at Van Fok—

Then she looks down at her doll—

Then she looks up again—


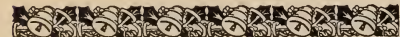
Then she looks at her doll once more—

Then she swallows a big lump in her throat—

Then she takes her doll in both hands and walks straight across the room and stands in front of Van Fok—and as she walks a smile breaks out on her face and grows more and more sunny all the way over.

Then she holds out her doll to Van Fok and keeps holding it there.

For a moment Van Fok doesn't make a move, but her eyes become gradually fixed on the doll. For a moment only they are raised to Menli's face and quickly lowered again and there is another pause. Then once more she looks up, this time just a shadow of a smile stealing across her face. Her hands slip out from between her knees and she stretches them both out in Chinese fashion and takes the doll and folds it gently to her breast. Then she stands up slowly but quite firmly and with her eyes on Menli's face, her lips open, and tremblingly, but perfectly plainly, she says, "Thank you!"





SAINT TIMOTHY'S HOSPITAL, CAPE MOUNT, LIBERIA

Christmas at Cape Mount

By Sarah E. Conway

CHRISTMAS is a day of rejoicing all over the Christian world and so it is in this mission in Liberia. We cannot say it was a white Christmas for it is always the same here, green and sunshine. There is little time for the workers to think whether it is warm or cold, although it is never the latter, for the day is a busy one indeed.

Christmas-Eve and early Christmas morning the serenaders come, one party with a huge drum and saw and a knife and perhaps another instrument. The others carry smaller drums and do not make quite so much noise. After giving them sixpence or a shilling they depart to the next house. At four o'clock the mission children begin to sing hymns and carols. This is kept up until about five, and just as day is breaking they come down stairs and have their stockings handed to



CHRISTMAS IS COMING!



THE BOYS OF SAINT JOHN'S SCHOOL, CAPE MOUNT

them by Miss Ridgely. Then comes breakfast and a three-quarter mile walk to church.

The church is always beautifully decorated. The back of the altar is a bank of flowers. The windows al-



NURSES AT SAINT TIMOTHY'S HOSPITAL TRAINED BY MISS CONWAY



AT CAPE MOUNT

From left to right, above: Miss Conway and Miss Ridgely; below: Miss Seaman and Miss Willing. Miss Ridgely has just completed fifteen years of almost continuous service at the House of Bethany. Miss Seaman has been associated with her since 1908 and Miss Willing has lately joined them. Miss Conway, to whose labors Saint Timothy's Hospital owes its existence, joined the mission in 1914

ways have boxes either of ferns or some kind of flowers, and there are huge palms in the chancel and different parts of the church. Sometimes arches are made from pew to pew up the aisle. This year we were fortunate enough to have the Holy Communion and I know every one who attended did so with a doubly thankful heart for the added blessing over the previous years.

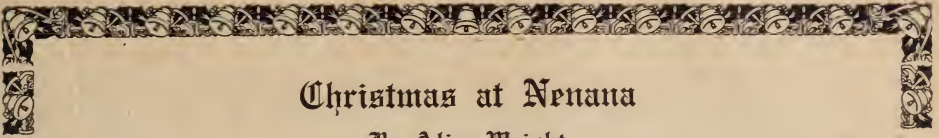
In the afternoon the Sunday-school festival is held at the House of Bethany where there is a coffee tree decorated with the usual ornaments. And after a short service, prayers, some carols which have been prepared, and an address, Santa Claus comes in making heaps of fun. Then if times are good gifts

are given to every one present. The boys from Saint John's School usually come over, as for several years the boys have had very little to make the day one of joy for the little ones.

This year the hospital had a tree all its own in the ward. There was nothing in sight with which to trim it but colored paper which the nurses decided to cut into different shapes, but Mr. Dwalu came to the rescue and as Saint John's School was not going to have a tree he sent some decorations. So it turned out in the end that we had a beautiful tree and on the floor upon a sheet were gifts for nurses, children and patients. Everyone in the place received a small gift.



COMING BACK TO NENANA FOR CHRISTMAS



Christmas at Nenana

By Alice Wright

The following article was written a year ago, when no such scarcity of food prevailed in the interior of Alaska as is described in the appeal which will be found opposite page 801. Unless speedy help can be given we fear the story of Christmas, 1919, will be a sad one.


THE days had grown shorter and shorter. The sun was content just to show himself at one side of the "cache", as if to assure us of his continued existence, and then in two short hours would disappear on the other side, and call it a day's work. But in spite of the darkness and quiet there was a stir of expectancy and preparation in the air. For the shorter and darker the days, the nearer we knew Christmas and the light to be. There is a significance for us in the coincidence of the deepening darkness and the dawning of the light with the "Rising of the Sun of Righteousness". "They that sat in darkness saw a great light" has a double meaning for us who live in Alaska.

In thinking of Christmas at Nenana my mind goes back to the last one before the white town came to mar all our old simple joys with its tantalizing suggestions of greater pleasure. It has taken away our happy contentment with our own ways and given us in their stead the very questionable satisfaction of inferior "movies" and the pool tables.

But at the time of which I write the white town had not come. The weekly dance at the mission furnished enough excitement for ordinary times, and all the Christmas doings filled us with joy for months—the joy of anticipation, the actual events, and the delight of talking it all over for the rest of the winter.

This year there had been great preparations made for the "potlatch" which the chief and a number of the men in the village were to give in honor of those who had died in the past year. After the old custom they had been storing up for months moccasins, mittens, moose skins, blankets, beaver and marten caps, yards of calico and other materials of all sorts—all the things that Indians value—to be given away at the conclusion of the "potlatch". They feel that the more generous this supply of gifts the greater honor to the dead. A man who has nothing to give either of food or other gifts in memory of his dead, feels himself poor indeed.

The people had prepared great stores of dried fish, moose, caribou, and bear meat ready for the feast. Great pots of "Indian ice cream" had been made and cached away. It is made of moose fat that has been tried out and beaten and beaten until it is creamy white. Then it has some bright colored berries and bits of shredded meat stirred into it until it looks not unlike our brick ice cream with candied cherries in it. It is allowed to become solid and very cold, and I am sure that it is more delicious to these children than any "sundae" could ever be. Indeed I have heard white men say that they enjoyed it. Messengers had been sent to all the villages far and near, and we heard daily of expected guests.



Days at the mission were full of excitement. The calendar was a rag from much thumbing. New children were regaled nightly with tales of all the wonderful things that would happen on that night when they would hang up a limp and empty stocking to find it fairly bursting with joys undreamed of the next morning.

For weeks before the feast we were besieged with requests to go to the village to learn the songs. For one of the interesting features of the "potlatch" is the songs that are sung. The man who makes the song, as we say, teaches it to the others. If you were to look in at one of the cabins one of these evenings you would see men and women grouped about a man who is singing and beating time to his song with two sticks. The others listen intently, and as they catch the words and the tune, join in and soon they all know it. There will be discussions as to the relative value of Silas's song and Bettis's song and surmises as to how they will compare with those from other villages. For each group that comes has its own songs and there is quite a bit of competition. The songs are not all memorials by any means, and some of them haunt the mind after the fashion of popular airs. There was one at this time that caught all our fancies, the theme being interpreted was "Uncle Sam don't put us on a reservation". After the white town came there was a suggestive one "Picture show no good for Indian, give us sugar, give us tea".

So in every direction the air was full of festivity. Our children went about singing, sometimes the Christmas hymns which they love better than any others in the hymnal, and sometimes the new songs from the village.

Soon the visitors began to arrive, for at a "potlatch" we do not wait until the last minute like white folks. We come early and stay until the food is gone. The children at school had a hard time, and the teacher a harder one. The windows of the schoolhouse look out upon the two trails of the village, and who would find reading and spelling and arithmetic interesting when every little while a dog team would stop at some cabin, and there would be handshakings and greetings and barking of dogs, and perhaps the arrival of one's own family? Life at the mission became one interruption. The kitchen door was constantly opening to admit some newcomer who came up to "shakahands" with the mission people or to see some little son or daughter who was in school.

It was a relief to all when the Friday came that school was out and the holidays were fairly upon us. As we hung the greens in the Big Room and in the schoolhouse we could hear the shouting and singing as the village people greeted new arrivals. One day we all went down to the river bank when the last and largest delegation arrived. It was a sight long to be remembered, as one dog team after another in their gay harnesses came up the bank with the men in beaded mooseskin coats and fur caps running in front and the women in reindeer "parkas" at the handlebars. After the greetings they all went to the chief's house where tea and meat had been prepared for them.

Then came Christmas-Eve! Our children hung up their stockings and went early to bed with no protests, to dream like all happy children the world over of the delights that would be theirs on the morrow.

Next morning at the first note of "Hark, the Herald Angels Sing",

played as a signal, they were out of bed, and in a twinkling the Big Room with its holiday green and red was a merry scene as eager fingers and eyes examined the contents of the bulging stockings. They could hardly be torn away from them long enough to go down to waken the village with Christmas Carols. They made short work of it, for the wind and the early morning were cold and the out-of-doors held no delights on a day like this.

At eleven the school house was packed with people for the Holy Communion. It is the great service of the year, and they come with reverence to receive the King Whom as yet they only dimly perceive—the Light that is slowly dispelling their darkness. The women bring the babies and our praises are interspersed with their cries. But we are used to it, and it is a far better way than to let the babies be an excuse for remaining away!

In the early evening the children gave the Christmas Play on which they had been working so long in school. They had given it before but it bore repetition because it was the story that never grows old—the story of the first Christmas as Saint Luke tells it. In one corner of the room there was arranged a crude manger, and near it sat one of the older girls representing the Blessed Virgin, and with her one of the older boys as Saint Joseph. The other children as angels and shepherds came to offer their homage singing "Hark, the Herald Angels Sing", and "While Shepherds Watched Their Flocks by Night". When the Wise Men came with their gifts we sang "O, Star of Wonder", and so heartily did we enter into the spirit of it all that it mattered not in the least that the Star of Wonder was only a candle tied to a pole and carried in front of the



TORTELLA HALL, NENANA

sages by a very wiggly little boy. One of the older boys had put the message of the angel and the outline of the story into Indian and the people listened with interested faces.

After it was over the Christmas tree was lighted and every man, woman, and child received one of the packages done up in the traditional red or blue bandana, and a package of candy. These Christmas gifts mean more than we sometimes realize. Those who have been unable to come will come a long distance afterward to see if there is a package left for them and their disappointment is keen if we can find nothing. After the tree the younger people came to the mission to dance "in English" as our children used to say. The old people went back to the village, and gradually the younger ones from the village returned, and presently over the frosty air came the songs for the dancing—until the early hours of the morning.

At the mission our children gave a tree for the village children, and there were various small gatherings beside. One that we all enjoyed was the dinner to which all the chil-



THE TRAIL THROUGH THE WINTER WOODS





dren who had been in the mission and who were visiting the village, came. They stayed for a dance, and such a good time as they had talking over old days!

There was dancing and feasting in the village every night, and we went down often. There is nothing in the world so interesting to the children as the dancing. We spoke of the songs that are made for this time. The dance always begins with those weird dirges. The men stand in one corner and sing them, and the women standing in a circle about the room accompany them with a slow swaying of the whole body. But before the tension becomes too great some one will start the song for the "Happy Dance", for they cannot bear long-sustained grief.

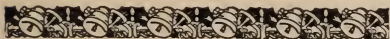
I think that the Happy Dance is one of the pleasantest things we have. Everyone goes into it, old and young, missionaries and all. You will see a man with a baby on his arm and another child holding his hand, and when the circle is too crowded the children are put in the middle, and around and around we go keeping step, if we can, to the peculiar rhythm of the song.

Then there are the dances that require a good deal of skill and that only a few of the men and women know. They have come down from the old times, and the Indians themselves cannot tell you the meaning of the words of the songs. They will tell you that the dancing represents hunting of the moose or bear or other game, and that the story is about some great medicine man or hunter who lived in the old times. One of our small boys watches every movement of the dancers with bated breath, and afterwards at home will give us a very good reproduction. Some day he too will dance in memory of his ancestors and for the joy of all beholders.

Most of the merrymaking ends with New Year's Day. On the Eve the young men go around with a blanket, into which you are expected to put any offerings of food or clothing. After they have made the round, the spoils are taken to the village and divided. Later in the day all the skins and blankets, and other gifts that have been accumulating for so long are brought to the chief's house and distributed among the people. It is a slow, well-considered process and takes a long time to accomplish.

We had gone to bed, tired out after a very merry and noisy celebration of New Year's Eve, and were sleeping late. I heard the sound of many feet outside my window and looking out saw all the village and the visitors in their gayest and best coming to the mission. Some one pushed the tables in the Big Room out of the way, and they came in singing and dancing the "Happy Dance", until the house shook. As they came to the door of my room where I was standing to greet them in a very hastily made toilet they would shout "Happy New Year! Happy New Year!" It was a gay picture and one that will linger long in my mind. We gave them a little treat and they went away singing and laughing.

Soon the village was empty. All our village people packed up their families and went hunting in the hills to replenish their empty larders. At the mission we fell into our old methodical ways, and the three Rs held sway again. But we went about with happy hearts. The darkest days were past; the light was growing brighter. We had kept the memorial of those who go down into darkness, and the birthday of Him Who too went down into that darkness and brought us the Light that goes not down.





THE SNOWMAN AT SAINT ELIZABETH'S



CHRISTMAS FUN AT SAINT ELIZABETH'S

An Indian Christmas in South Dakota

By Susan G. Flugel

IT is Christmas-Eve, and forty degrees below zero! The buttes in the near distance and the many treeless hills all about us are wrapped in glittering snow. Our Christmas tree is coming up the hill—a real Christmas tree brought by the Indians from far down the Missouri River. In the wake of the tree come many wagons bringing to the Christmas festival the parents, grandparents, and little brothers and sisters of the pupils of Saint Elizabeth's School, Wakpala, South Dakota. How bundled up they are! While they are arriving and unwrapping themselves, the tree is brought in, set up in the schoolroom, and hastily trimmed by some of the girls. When the tree is trimmed and the guests settled the fifty boarding pupils march in and take their

places. With a lusty carol the programme begins. There is a simple pageant, entitled "For God and Country", showing dark-skinned Judean shepherds, a beautiful Angel of Peace, and other children in costumes.

At the end of the afternoon the presents are given out to the pupils, and each little visiting child receives one as well. Then, as it is beginning to grow dark, the guests one by one depart, while the Saint Elizabeth's children troop back into the dining room for a buffet supper—big rolls with currants in them and cocoa with whipped cream—it is a special Christmas treat—and many of them think it is snow! And if anyone is brave enough to stand on a log and whistle, he may have one of those bright-colored netting bags filled



PREPARING THE FEAST

Mrs. Kicking-Bear and Mrs. Iron-Necklace are presiding over this important part of the Christmas festivities

with nuts, raisins and an orange. The room is lighted by the tall red candles one of our friends had sent us—one candle quite apart from the others shines in an East window. After supper we play games, and oh! what a glorious time we have! It is fully eight o'clock when we march off to bed, most of us hugging—and trying to hide—our precious Christmas gifts.

Christmas morning breaks bright and clear and not nearly so cold, and Christmas carols rise sweetly from every dormitory. After breakfast we go to church, where the service and sermon are in Dakota. Many moccasined feet accompany us to the Throne of Heavenly Grace.

After church the children go down the hill to the camp, to visit their friends and relatives for the rest of the day. At three o'clock the staff

of Saint Elizabeth's follows them. Outside the long, low cross-crowned guildhouse is an open fire over which the meat for the coming feast is cooking—in a wash boiler! Mrs. Kicking-Bear and Mrs. Iron-Necklace are poking it with long sticks.

After the glare on the snow outside, the guildhouse seems dark to us, but presently we can see at the farther end of the big room the Christmas tree—transplanted from our school-room—laden with useful and delightful gifts, beadwork, clothing, cowskins, tin pails, dolls, matches, and plug tobacco! Some things are well wrapped up, and we can only guess what is in such bundles as the one which reads (in a big clear handwriting fresh from Saint Elizabeth's) "To Mrs. Eagle-Man from her loving son Bobby".

After we have seen the tree, we begin to look about us. On one side of the room the women and little girls sit on the floor, or on benches as the case may be; and on the other side sit the boys and men. It is very warm, for there is a big oblong stove in the middle of the room filled with blazing logs four feet long. Although on this occasion friends, relatives, and neighbors meet from far and near, it is an exceedingly quiet assemblage for a social one. Perhaps the secret of this lies in the fact that the meeting is semi-religious in character—what Indian affair is not?

Presently a voice is heard without, and the quiet room becomes absolutely still. It is the voice of Peter Webster, the Indian crier, announcing that the meeting is about to begin. We can hear him riding from tent to tent, and from group to group of the people outside. To us who are not Indians, his muffled voice suggests something of the deep significance the simple meeting has to the Indian people about us. We



THE GUILD HALL AND THE LOG HOUSE IN WHICH
THE FEASTS ARE PREPARED

A modest equipment, but one which has proved of the utmost value again and again

are tense with their expectancy. Presently the committee in charge of the feast come in and take their places at the front of the room, near the tree.

Then begins a short service, a carol, a collect, some other prayers, and a speech—all in Dakota. Then a carol, a collect, more prayers, and another speech. Once more a carol, a collect, other prayers, and the last speech before the Christmas tree yields up its fruit.

There is some stir of excitement while the presents are being distributed, and many a pleased smile, but there is little demonstration of joy even on the part of the children who receive toys. Nevertheless, everyone seems content, particularly when the apples and the candy-tub are passed. Children love candy the world over!

How quickly the shadows have lengthened! The lamps are now lighted and the committee, in a body, have filed out of the room. Presently one of their number returns, bearing a lighted lantern, and

stands near the door. Then, at a signal, he calls certain names and those called respond by rising and going out of the building and across the pathway of snow to the next long low building. We enter the door of a brightly illuminated room decorated with Christmas greens and scarlet bells. Spread before us on long tables is a feast. After the blessing we seat ourselves and enjoy all the good things, particularly the Indian fried bread and the sauces made from wild plums and berries. It is disappointing not to have any of that wash-boiler meat, but the staff of Saint Elizabeth's have a specially prepared chicken, and a layer-cake instead of pie.

When every one of the first company has finished eating, they return to the guildhouse and a second list of names is called by the crier. This company then proceeds to the feast tables, and so on in turn until every one has been served. In the guildhouse the speeches and hymns continue until after midnight. Then the sleeping babies are safely tucked



THE CALL TO SERVICE

into nooks and corners of the room, or held in their mothers' arms, while all the people—except a choir who group themselves about the organ and begin singing a carol in Dakota—take their places in the line which forms about four sides of the big room.

Then the head of the committee shakes hands with the person on his left, then with the person next, and so on around the room. Meanwhile the person with whom the head of the committee had first shaken hands, shakes hands with the person on his left and so on around the room. The third person in line then follows. When the head of the committee has shaken hands with everyone in the room, he naturally reaches his original place in the line again. The person who was first on his left, has by this time shaken hands

with everyone else in the room, and he must pass the head of the committee in order to reach his place in line. In going by, therefore, he shakes hands with the head of the committee. The person who was third in line has to pass both the head and the person second in line, in order to reach the spot where he first stood. In passing, he of course shakes hands with both. So does each person in the room in turn. Thus everyone shakes hands with you and you shake hands with everyone, and you say, perhaps, just a "Merry Christmas!"

It is done in a formal and an impressive manner; tears are in many eyes, and some of the old grannies weep aloud. One feels again the hint of mystery that the voice of the crier suggested earlier in the afternoon when he announced that the programme was to begin. This ceremony marks the end of this biggest social event of the Indian year. While the last hands are being shaken the choir begins to sing a translation of "God Be With You Till We Meet Again", and while they are still singing, many pass out into the deep-blue, golden-starred night, and tired but content take their campward or homeward way.



THE CHRISTMAS TREE ARRIVES



THE REVEREND SAMUEL SALINAS AND FAMILY AT HOME

A Christmas Down in Mexico

By Mrs. Samuel Salinas

In 1909 a severe famine prevailed in the province of Hidalgo, Mexico, and Bishop Aves was active in securing relief for the stricken people. Under the charge of the Reverend Samuel Salinas and his wife our mission house at Nopala became a center of help, which afterwards developed into the hospital known as the House of Hope. Mrs. Salinas is an admirable nurse and has always been most helpful in the work. She has been so kind as to write this account of a Nopala Christmas for "The Spirit of Missions" in English, although Spanish is her native tongue.

CHRISTMAS is the Feast which bids us remember that the Great One became as a little child to teach us how to be pure and innocent as children, so it is particularly the feast of the little ones. From year to year we have held our Christmas tree in this mission at Nopala. This year it was very impressive to see so many girls and boys who came from a long distance to enjoy the Christmas tree. We saw also many young people who, a few years ago when they were children, came to the parish house.

Probably there is no one of us who has forgotten the pleasant days of our childhood when we were carried by our parents to the church, or parish house, to attend the service and to receive our Christmas gift. How these bright days come to us and refresh our memory, and, of course, when we remember those pleasant days we are inclined to enlighten the life of our dear boys and girls who in the future, when they become adults, will remember the present days and will be also inclined to offer gifts to the children.



THE HOUSE OF HOPE, NOPALA, MEXICO

This year we have certainly had a Merry Christmas! The hospital received from good friends in the States gifts of toys and clothing, so we were able to fix the Christmas tree. You could see so many bright faces.

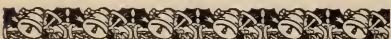
Mr. Salinas made a special address while there was presented a beautiful representation of "The Greatest Mother", a touching figure of a nurse carrying a wounded soldier in her arms. This representation gave of course abundant material for an address, when after the terrible conflict in the old continent, the nations are looking for the true definite basis to prevent war in the future, when humanity is deeply convinced that peace, a peace based on justice, is necessary for the progress and happiness of men.

After Mr. Salinas's address we gave the gifts to the children. How happy they looked, and although we had over three hundred gifts there were not enough for all the children who came to the Christmas tree. When you think of these poor boys

and girls who are not able to get during the year from their parents a toy or a little bit of candy, you appreciate how happy they are at the Christmas season in our parish house. Of course, as I have indicated, the feast is not only for our Church people; no, we made a general invitation to all our friends, without any limitation at all. We hold a service and afterwards some plays with the purpose to impress in the mind of the people the great lessons of the Nativity.

The gathering in itself was a religious, social and popular gathering, and the principles which we preached on this Christmas are just the high principles of the Christian religion: "Glory to God, good will toward men", Justice, Peace, Love.

On that memorable first Christmas night the message came through angels, now it comes strongly and kindly through the greatest Mother, the Church, and in the Church, largely, through the faithful women. Yes, for us the greatest Mother is the One, Holy, Catholic Church.





A SMALL PORTION OF THE LA GRANGE PARISH

Christmas in a Cotton Mill Town

By the Reverend Robert T. Phillips

THE prospects for any Christmas celebrations in LaGrange, Georgia, in 1918 looked poor. The great epidemic of influenza had held the whole community in its grasp for more than two months. The ban against public gatherings was still in force and the workers of the Settlement, seven of whom had had the "Flu", were completely exhausted and the people still depressed by the very great mortality and the many sad happenings of the past months.

But the most discouraging prospects have a way here of being dissipated. The partial lifting of the bans and the determination that the Great Festival should be celebrated gave room for plans. It was not to be the usual celebration, that was all.

It has been interesting to watch the development of the Christmas celebrations in the mission work at LaGrange. In the first years of the work here, but for the tree at the Mission House and the customary

firing of pistols and fire crackers among the people and the cessation of work in the mills for one day, one would scarcely know that the Birth of the Lord and its festival was of any real meaning in the life of the world. The joy and love, however, that centered in the community Christmas-tree at the mission became the inspiration of others in adding to the appreciation of the meaning of the day. In late years every church and Sunday-school and some of the lodges have their own Christmas entertainments and trees and they have become the means through which the people have expressed their devotion and service. The Christmas celebrations of the mission had become more or less limited to those who were in the Sunday-schools and kindergartens and connected with the definite life of the Church.

But this year with the disorganization consequent upon the epidemic both in the Sunday-schools and the kindergartens it was necessary to



DR. BREWSTER

For nine years Dr. Brewster has been at the hospital at La Grange

plan very largely as in former years to make our celebrations conform to the needs and spontaneous expression of the people. To that end the only set feature of our Christmas celebration in the three centers of our work in LaGrange among seven thousand cotton mill operatives was the Tree. We were surely going to have the trees for there were some among the people even in this prosperous year who through the expense of illness were unable to make any adequate provisions for Santa Claus. Then we would keep open house at the three settlement homes in which the trees were placed and give all the opportunity of sharing with us our joy in the Saviour's Birth and our celebration of loving hospitality.

So much we planned with no assurance of really carrying to our community that which we felt and hoped the people would share with us. But how great was the response!

At the spinning mill where our settlement home is at present a six-room operative's house, Christmas-Eve was the day on which the celebration was to be held. At ten in the morning the little children of the kindergarten gathered. For their delight one of the nurses decided she would be Santa Claus. How gladly did the sixty little people receive him and how pleased they were in shaking his hand and receiving from him their presents and candy and fruit. There is surely no more attractive sight than sixty little faces upturned in eager anticipation and



ONE OF OUR CHRISTMAS TREES



CHURCH OF THE HOLY COMFORTER, LA GRANGE

keenest delight. It was noon nearly before all the joyous and enthusiastic children were gone.

The afternoon was as rich. There was a spontaneous outburst of neighborliness and enthusiasm among the grown-ups who throughout the afternoon in small and large groups came in to enjoy the beautifully decorated tree and to share and partake in the "good will" among men. The doubtful hearts of the workers who had planned to make Christmas Day a real day of joy and to carry to those with whom and among whom they worked some appreciation of the Christmastide in its inner meaning in their lives, expanded to the full of their dreams and hopes. In the evening, the younger people of the community came in bringing with them several pieces from the band which has been formed among the young men and Christmas-Eve for them was filled with a newer meaning of joy and real fellowship and the Church was again bringing light to those who sit

in dark places and life to those whose enthusiasms are few and for whom life's color tends to gray.

And so we found the spirit of Christmas at the settlement home in the Hillside Mill village about a mile away. Three hundred and more came during Christmas-Eve afternoon to the Christmas tree and service for the children of the Sunday-school and kindergarten of the Church of the Holy Comforter, and to share in the friendliness and hospitality of the home. And not the least of the pleasure and happiness of those who made possible the joy among these people was had when one mother connected with the Sunday-school came to explain that she wanted to have a Christmas tree in her home also. She lived about a half mile from the settlement and many in her neighborhood had not been reached by our celebration. In her heart had been born the desire to share with her neighbors the joy she had learned to find in the celebration of the birth of her Lord as



NURSES AT THE HOSPITAL

a great home festival of love and good will among men. That night some of us went to the Christmas tree in her home and gathered from all the neighborhood were many little people who without her interest and thought would have missed the child's share of the great festival for children.

The celebrations of Christmas climaxed at the old Mission House in the celebrations arranged there for Christmas Day itself. There were of course the early Communion in the mission chapel and the later Communion and sermon in the little church in town. Five in the afternoon was the hour appointed for the Tree for Sunday-school and kindergarten of the Church of the Good Shepherd. The mission hall, seating about three hundred, was crowded with the children and their parents and just as everyone had quieted down in their seats in burst the Reverend Geo. V. Harris, the minister-in-charge, in a most happy and jovial way impersonating "ole Chris" and apologizing for his delay due to many similar engagements

and the condition of the roads which were mud unfortunately and not snow. The singing of hymns and the distribution of gifts were filled with the joy and good spirit of the opening of the entertainment.

When all were gone but a few of the young people, stringed instruments were produced and dancing held sway through the evening except during the hour of evening services when all on the floor came into the chapel for an hour of worship in the remembrance of Him whom they called Lord and Master—that remembrance which doth yearly make our hearts glad.

To you who read, it is perhaps just another Christmas filled with the joy which you have through the years been accustomed to associate with the season. To us who work here it was a new Christmas—new in spontaneity, in joy and neighborly friendliness associated with the spirit of worship; new in its reaching back into family life and building therein a family festival of love and good will; new in the absence of much firing of fireworks and riotousness. For us, with the cessation of hostilities and with relief from the worry and care during much sickness and affliction it will ever be a rich Christmas season.



CHURCH OF THE GOOD SHEPHERD



THE FIRST NOWELL—THE ANNUNCIATION

“The First Nowell”

By *Blanche F. L. Massé*

The pictures which illustrate this article on Christmas among the Igorots, were taken in the garden of the mission to give to the players as souvenirs. One of the performers—the calf which is shown on the cover—did not make his appearance in the evening as he had strayed too far from the mission and could not be found.

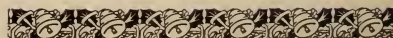
IT has become our custom in Sagada to show to the people the Story of the Nativity by means of a play. We have it in Epiphany, so that the rehearsing may be done in the season of Christmas. Since 1916 we have used “The First Nowell” by Miss Maud Gamble, published in London by the Society of Saint Peter and Saint Paul. It is a beautiful and simple dramatization in three acts; in the first of which, the Annunciation, Saint Mary is shown quoting some of the prophecies to a

few little children, and later, receiving the angel’s salutation while at prayer. In the second act the shepherds are gathered around the fire and are visited by the angel and told the good tidings of great joy. In the third, the Adoration, angels, children, shepherds, and Magi assemble in the stable to worship the King, bringing their gifts and offerings.

The play is given in English. We use the old familiar carols which tell of the Incarnation and which are



THE FIRST NOWELL—THE SHEPHERDS





THE FIRST NOWELL—THE ADORATION

dearly loved by the new Christians in this Mountain Province of the Philippines as they are in other lands. The costumes for the Nativity Play are any bright blankets, portieres, or scarfs that we can borrow to use for the occasion. Someone who lived amongst the Igorots has said that he "had never seen any folk so fond of dressing up as these people. Why—they look so well, too, in any kind of old duds! I've seen a man wear a scrap basket on his head instead of a hat, and instead of appearing crazy, he looked the most dignified creature you can imagine." It is true that the dark skins show off the gay colors and they do love to tie a bright cloth round their heads. You can imagine

how greatly they enjoy preparing for such a play.

Except that our players are Igorots there is nothing original about our performance of the Christmas drama. But the play appeals to us very strongly when we see our own new Christians taking part in it, when we find that one man came a five hours' journey to see it because he had been present the year before, and when another tells us that he "trembled while he watched the shepherds around the fire, because they seemed to him so real"—then we are thankful for the simplicity of primitive people and we longingly hope that the conversion of all, to become as little children; may soon be accomplished.



"LONDON BRIDGE IS FALLING DOWN" AT THE URAWA KINDERGARTEN



THE TEACHERS OF THE URAWA KINDERGARTEN
Of which Miss McKim is the Principal

Christmas in the Urawa Kindergarten


By Nellie McKim

IF one were to ask a group of public school children in America what Christmas means, don't you think that a great many of them would answer: "Getting Christmas presents, of course!"

Japanese children as a whole, of course have never heard of Christmas, but in the kindergarten we try to give them its true meaning, its fullest meaning, which, it seems to me, many grown-up people to-day fail to grasp. We tell the children that Christmas is the day when God gave to the world the most wonderful Gift that has ever been given—His only Son—to show us how deeply He loves us, and that we, through Him, might be saved.

Every year for at least a month before the Christmas celebration in the kindergarten, the Christmas Story is told over and over and over until every child knows it perfectly. And for weeks before the celebration the children can talk of nothing but "Kurisumasu! Kurisumasu!" (Christmas! Christmas!)

I want to tell you about the Christmas celebration in the Urawa Kindergarten last year. I wish you might all have been there with me for I know you would have enjoyed it just as much as I did. Some of the details would have been new to you but you would have had no difficulty whatever in recognizing that it was a Christmas celebration.



Invitations were sent to parents and friends asking them to come to the kindergarten at ten o'clock, but long before nine the children began to arrive. Such excitement you never saw. The little girls, feeling very self-conscious and "giggly", were decked out in their gayest kimonos. Some of them had their hair dressed "a la Japonaise", others felt very grand and "foreign" with big bows of red, pink or blue ribbon. Most of the little boys had added to their kimonos stiff silk "hakamas" (divided skirts) which were continually slipping down and having to be re-arranged by long-suffering, patient teachers. The boys relieved their spirits by indulging in wrestling matches and "jiu-jitsu" contests, and in making as much noise as possible.

Meanwhile the guests were arriving at the "genkan" (front door) and formal greetings were being exchanged. "How do you do" in English is quickly said, and a handshake does not as a rule require very much physical exercise, but just wait until you come to Japan and have to get down on the floor, sit on your heels (which position, I can assure you, is anything but comfortable), bow until you're sure your back will get a permanent bend in it, and murmur polite nothings to about fifty people! Then and only then will you have some idea of what a Japanese "how-do-you do" is like!

When all the guests were assembled and some semblance of order restored among the children, they formed a procession, marched in and took their place in the circle. After singing a Christmas hymn they all knelt and said the Lord's Prayer. Then, together with the teacher, they thanked God for the wonderful Gift of His Son Jesus Christ and prayed that they might

day by day become more and more like unto Him. Then followed the Creed and the shortened form of the Ten Commandments. (We are "old-fashioned" in Urawa and every child, before he or she leaves the kindergarten, is taught the Lord's Prayer, the Creed and the Ten Commandments).

Like all other children, Japanese children love to sing, and they sang the Christmas carols so heartily and lustily that it was a joy to hear them. A little girl made a short speech of welcome to the guests, and a little boy told them the Christmas Story. Both did very well indeed and the adults drank in every word, just as proud mothers and fathers and friends would do anywhere. So I think the children appeared at their best.

The grand finale was a tableau representing the angels appearing to the shepherds. Four little girls dressed in white with gold stars in their crowns made charming angels, and three boys in long capes, with walking sticks for staffs, were very effective as the shepherds.

When the curtain went up, the shepherds were discovered seated on the ground, surrounded by their sheep. (These latter were left to the imagination of the audience!) Suddenly, hearing the sound of voices, they looked up and beheld the angel, who spoke to them and told them to "Fear not". The little girl who took the part of the angel, had a very sweet voice, and she sang this carol which had been translated into Japanese:

Once unto the shepherds,
Seated on the ground,
Came a heavenly vision,
Glory shone around.
And the shepherds listened,
Heard the angels say,
"Christ is come to save you,
Christ is born to-day!"



THE URAWA KINDERGARTEN

This picture was taken in the Circle Room. Miss McKim stands at the left, the Japanese catechist at the right.

When she had finished, other angels appeared and together they sang the chorus: "Christ is come to save you, Christ is born to-day!" It really was lovely, and the children all entered into the spirit of it most beautifully. I ought to say here, that before the tableau began the catechist read to the guests, almost all of whom were non-Christians, the passage from Saint Luke's Gospel which so wonderfully describes the scene between the angels and the shepherds. Just how much of its meaning they grasped, I cannot say, but certainly they listened with great interest and attention.

The celebration ended with the distribution of Christmas gifts. First, the parents were presented with very pretty calendars, made by the children. Then, much to everyone's delight, Santa Claus appeared, and taking the presents from the Christmas tree which the children

had helped decorate, distributed them. Each child had a toy and a Christmas card. We had fondly hoped that Santa's identity would remain hidden beneath his costume, but alas! No sooner did he appear than with one accord the children shouted: "That isn't Santa Claus, that's Kin Chan!"

Refreshments were served, the children waiting upon the guests. Then it was time to go home. When thirty tired but happy children had been bundled into their wraps, they made their farewell bows, saying as they went: "Sensei, Sayonara, Sensei Sayonara!" (Goodbye, Teacher, Goodbye Teacher!)

God bless them all! May they some day fully understand that "God so loved the world that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life!"

A RETROSPECT OF FIFTEEN YEARS IN HANKOW

By Bishop Roots

THE fifteen years just past were punctuated in the middle by the Revolution which overthrew the Manchus and the imperial form of government in China, which had lasted for more than two thousand years. The Chinese Republic, now in its eighth year, has not yet established a unified and orderly government over its wide area and vast population. This, however, is hardly to be wondered at. It took nearly three generations to establish the Republic of France, where the problem involved was smaller and the resources with which to meet it, after a thousand years of Christian experience, were presumably far richer and more competent. Internal disorder and external aggression still bring untold suffering and loss to the Chinese people. Radical reorganization is required, and is proceeding, in China, as in the West.

These political features have largely dominated the situation in China for the past fifteen years. They have marked the beginning of a new era in commercial, educational, social and religious, as well as in political life. The mission has benefited by the experience gained at great cost in past years and by the new life poured into it from the growing Church in America. It has grown continuously by the acquisition of new equipment in land and buildings. The staff also has grown steadily and women's work, which was only fairly begun fifteen years ago is rapidly approaching a point where it is almost equal in strength with that of the men. Every part of our work is now better organized and better planned as well as better equipped, and unquestionably the greatest advance is in the steady upbuilding of the staff of Chinese workers trained and at work in the mission, while evangelistic work, the schools and the hospitals have also contributed in direct ways to the strengthening of parochial and diocesan Church life. Two of our congregations have reached almost complete self-support so far as running expenses are concerned, whereas none of our congregations was anywhere near this point fifteen years ago.

The most significant development thus far in the growth of the Anglican Communion in China was consummated when the missions of the English, Canadian and American Churches united in the organization of the Chung Hua Sheng Kung Hui. (The most satisfactory translation of the term for general use seems to me to be "The Chinese Episcopal Church".) The constitution of this youngest constituent member of the Anglican Communion was adopted in the first year of the Republic, 1912, and there is good reason to hope that this Church may contribute vital factors to the upbuilding of the nation, as the Church has done elsewhere; and also, because it is now united, contribute, as the Anglican Communion is fitted to do, its due share in the solution of the problem of Church unity in China.

In addition to the growth above mentioned which is fundamental and without which other things would count for little, there has been a most significant growth in the spirit of co-operation between ourselves and the other Christian forces about us. This is seen particularly in the Union Normal School in Wuchang, where the missionary district of Anking under the leadership of Bishop Huntington, unites with the missionary district of Hankow in cooperation with the Wesleyan Methodist Missionary Society of England in the equipment, staffing and management of the educational work of training teachers for primary schools for boys. Quite informally, but I believe none the less really and significantly we have tried to bear our part in the nation-wide effort of the China Continuation Committee to coordinate with the Christian forces throughout China.

The very difficulties and discouragements of our political and social conditions in China seem to have broken down the barriers of pride and prejudice which fifteen years ago were still obstructing many paths to the progress of the Gospel in China. The future, therefore, for the mission in China shines more brightly before us than ever, and we look forward with confidence, having regard to the progress made during the last fifteen years, to the constructive part which the mission is called to play in the making of the New China which is to be.



NATION-WIDE CAMPAIGN JOINT COMMISSION, MEETING OCTOBER 29, 1919
*Left to right, Back row: Dr. Freeman, Bishop Lloyd, Dr. Stires, Mr. Mansfield;
 Center right: Mr. Sands; Front row: Bishop Reese (Georgia), Bishop Burch, Bishop
 Murray, Dean Rousmaniere.*

THE NATION-WIDE CAMPAIGN

By the Reverend R. Bland Mitchell

IN the providence of God the Church inaugurated the **Nation-Wide Campaign** three years before the need for it was apparent. The General Convention of 1916 directed the Board of Missions to submit to the 1919 Convention a budget for 1920 and an estimated budget for 1921 and 1922. Such a budget was an impossibility without a thorough study of the Church's responsibility at home and abroad. The General Convention demanded a programme; the **Nation-Wide Campaign** survey

provided the basis for that programme.

The War came. When it was over, the Church realized that what General Convention had demanded had become a necessity because of the new times into which we had been catapulted. The Church simply had to have a programme, a plan. So a year ago this month, on motion of Dr. Mann, of Massachusetts, the Board of Missions voted unanimously to undertake at once a **Nation-Wide Campaign**.

The Nation-Wide Campaign

How was it to be conducted? Again in the providence of God the method had been developed. To His servant the Reverend Dr. Robert W. Patton, secretary of the Province of Sewanee, God had revealed a plan some ten years ago. As a good steward, Dr. Patton had invested the talent entrusted to him—developed, strengthened, perfected the plan against the day of reckoning.

So when the call came and the Board appointed Dr. Patton as director of the **Nation-Wide Campaign**, the plan and policy for conducting it were at hand, full-grown. It was not something new and hastily devised. It had been tried and tested for ten years—and it worked. Being the Master's method, it was simple and scientific—a spiritual enterprise laid out on precise lines. It consisted simply of bringing before people in a systematic, educational manner, the compelling facts of the Church's Mission—not simply a sermon on the subject once a year, not simply a printed leaflet which the majority would not read, but a course of intensive instruction covering a period of days or weeks, bringing to the minds and consciences of men and women the facts and heroisms of the Church's work in the world at large and setting before the people that the reason for the Church's existence is not merely for the sake of the parish but for every soul of man under the sun; to make the Christ known to the heart of the world as "the Way, the Truth and the Life"; to bring the knowledge of salvation to a world which so far had sought in vain for the solution of life's dark problems. The Master knew that information must precede interest; that once people became interested, once people knew that the cause was worthwhile, they would devote their lives, their talents and their substance to it. Once

He had revealed "the more abundant life" to them, once they caught the vision of spiritual verities, the material possessions likewise were consecrated to His service.

Dr. Patton followed the Master's method. The plan called for systematic instruction and inspiration followed by an every member canvass—a systematic opportunity for the expression in lives and substance of the spiritual impression which had been received. Information, interest, conviction, consecration, service, stewardship—these are the steps in the God-given plan. It worked: Dr. Patton tried it first in single parishes, then in single cities, then in whole dioceses; it worked. Why not in the whole nation? Spiritual harvests followed in the train of the plan. New vision, new enthusiasm, renewed consecration, redoubled devotion, with the inevitable accompaniment of enlarged and intelligent offerings for the Christ's warfare. Why not in the whole nation?

Thus, in the fulness of the time, came the **Nation-Wide Campaign**. Being for the whole nation, it behooved the Church to set forth to Her children the whole truth about the whole task of the whole Church. To that end the Board of Missions secured the cooperation of the other General Boards and Agencies and of each diocese and missionary district. Each made a survey of its needs—needs which were visions, not dreams—needs which beckoned with opportunity—needs where practical programmes were devised for meeting the problems presented. In a word, those things of a missionary, religious educational or social service nature which the Church should do in the next three years for most completely fulfilling Her Mission.

And for the first time in history it has been done. Never before have

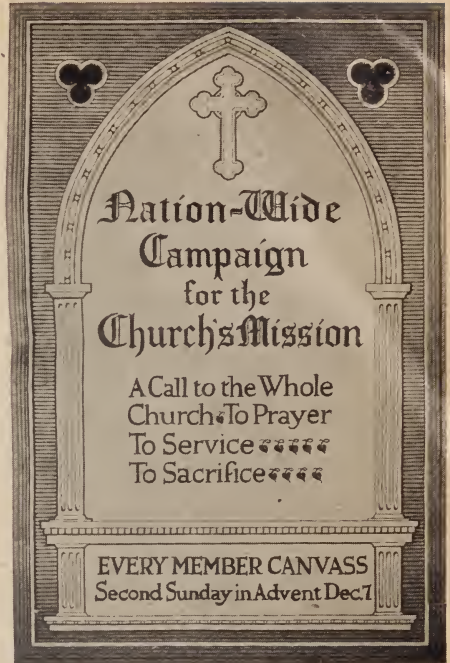
The Nation-Wide Campaign

all the needs of the Church been brought into one focus. We have been only partially intelligent heretofore—have seen “through a glass darkly”. Now with the **Nation-Wide Campaign** survey as a mirror we can see “face to face”. At least we know the truth which makes us free—free to bring the whole power of the whole Church to bear upon the Church’s whole task, wherever or whatever it may be. In a word, the Church at last has a programme.

Who knew before that the Church could use 670 more clergy! How could our young men and women know before that 1,470 gaps existed in the missionary army at home and abroad? But now a recruiting campaign is possible; indeed is already in full swing. Who knew that 34 Church boarding schools, 47 orphanages and 29 hospitals in the United States needed reinforcement in workers and equipment? In fact how many knew that we had that many institutions?

We know now that, allowing for final revision of the survey and turning it into a budget, the Church needs at least \$42,000,000 for its reasonable requirements, exclusive of parish support, in the next three years. The joint commission on the **Nation-Wide Campaign** appointed by General Convention has announced that \$14,000,000 of this is the estimated amount the dioceses will raise as their diocesan budgets or responsibilities; that \$10,000,000 more is needed from the General Church to supplement the work in certain dioceses and in continental domestic missionary districts; that \$18,000,000 are needed for the work of the General Boards and Agencies. The programme calls for the expenditure of 80% of the budget in the United States and 20% in our Island possessions and foreign fields.

Forty-two million dollars! Fourteen million a year. “Stupendous”,



A POPULAR CHART

say some; “impossible”, say others. Is it? It means \$14 per communicant per year; twenty-seven cents a week—the price of a movie; four cents a day—the price of two two-cent stamp. But why pursue the matter further. If the Church were setting out to raise an average of four cents a day from Her members, She would fail. If She were setting out with any particular amount—large or small—as a goal, She would fall short of it. But when She sets out—as She has done in the **Nation-Wide Campaign**—with a programme holding up before Her children a definite objective, revealing to them the needs and opportunities, and the workers, buildings, equipment and sinews of war necessary to the task, success and blessing are inevitable. Not only will the stupendous sum of four cents per day per communicant be realized, but far more than that the Church will be intelligent about

The Nation-Wide Campaign

THE WEEKLY CAMPAIGN OFFERING

1. Is Scriptural—I Cor. 16:2
2. Is Educational
3. Is Equitable
4. Promotes Prayer for Church's Mission
5. Enlists more Givers
6. Makes it Easier to Give More
7. Avoids Interest Charges
8. Increases other Offerings

the Faith that is in Her, and Her sons and daughters will step forth and fill the ranks of the missionary army to overflowing.

So, through these months, the plan has been operating in the whole nation. The work of informing the mind and awakening the conscience to the great needs has gone on apace. Training conferences, mass meetings, group meetings, prayer meetings, have been held from one end of the land to the other. From the Campaign central office in New York have gone speakers, literature and letters to the far corners of the country. In each diocese is a campaign committee in intimate touch with the central office on one hand and with the committee in each parish on the other.

And the heart throbs from the remotest hamlet are coming back with stronger and stronger pulsing to the central office. Bishops write that the movement has already transformed their dioceses; clergy report the same of their parishes;

laymen thank God that the Church is setting them a task worthy of their powers—and lawyers, business men, governors of states, drop their business to go and tell others of the new hope ahead of the nation and the world now that the Church is bearing Her true witness. From the lonely out-of-the-way places where the literature has reached, the isolated ones send words of rejoicing—and the inevitable offerings.

The spirit of God is working through this **Nation-Wide Campaign** leading the Church into consciousness of Herself as the Body of Christ. Our people are beginning to understand, and by December 7th every member should understand, what it is all about. No one who was at General Convention in Detroit can doubt that this Campaign is of God. It was an historic Convention—and the outstanding feature of it was that **Nation-Wide Campaign** day, Wednesday, October 15th, when "the Day of Pentecost was fully come" again and the **Nation-Wide Campaign** lifted the Convention off its feet and placed it on its knees.

And now comes the end—December 7th—when to every child of the Church will be given the opportunity of expressing, in terms of service and substance, his belief that the promises of God are true; his desire to give himself that the nation and all nations may be brought to Him who alone sets men free.

The end? No, not the end. With the technical close of the Campaign comes the opening of a new era in the Church's life. "Old things are passed away: behold I make all things new." The Church of God, at last "like a mighty army", goes forward girt for Her warfare—advancing on Her knees.

The **N**ation **W**ide **C**ampaign
is **N**othing **W**ithout **C**hrist.



THE CAPITOL AT WASHINGTON

INITIAL MEETING OF THE COUNCIL

The first meeting of the Council elected at the General Convention just past marks an epoch in the life of the Church. It is the beginning of an attempt to coördinate and bring into harmonious efficiency the work of the various agencies which have been operating more or less independently. It ushers in a day when individuals will no longer struggle under burdens which should be borne by the whole, but when all the work of the Church will go forward under a general policy which must make for the general good.

ON the invitation of the Synod of the Province of Washington the initial meeting of the Council elected at the last General Convention was held in Washington, D. C., November the twenty-fifth, Bishop Gailor, twenty-two of the twenty-four elected members, and Mr. Lewis B. Franklin, the treasurer, being present. Bishop Anderson of Chicago and Mr. Mather of Cleveland were unavoidably detained from attending the meeting.

A beautiful service was held at ten o'clock in the Bethlehem Chapel, at which Bishop Gailor was celebrant, assisted by Bishop Murray, Bishop F. F. Reese and Bishop Harding.

The Council elected Mr. James H. Pershing of Denver as temporary secretary, but decided not to elect a vice-chairman or a permanent secretary until another meeting.

The following permanent officers were elected:

The Right Reverend Arthur S. Lloyd, D.D., as executive secretary of the Department of Missions and Church Extension.

The Reverend William E. Gardner, D.D., as executive secretary of the Department of Religious Education.

Mr. Lewis B. Franklin as the elected treasurer becomes the head of the Department of Finance.

Mr. John Stewart Bryan as executive secretary of the Department of Publicity.

The five departments were constituted from the membership of the Council as follows, with the president of the Council as ex-officio president of each:

Department of Missions and

Initial Meeting of the Council

Church Extension: Bishop Brown, Bishop Murray, Bishop Perry, Dr. Mann, Dr. Milton, Dr. Stires, Dr. Freeman, Mr. Baker, Mr. Mansfield and Mr. Mather.

Department of Religious Education: Bishop Lawrence, Bishop Anderson, Bishop T. I. Reese, Dr. Phillips, Mr. Baldwin and Mr. Sibley.

Department of Christian Social Service: Bishop Lines, Bishop F. F. Reese, Dr. Freeman, Mr. Morehouse, Mr. Sibley and Mr. Wyckoff.

Department of Finance: Bishop Lawrence, Dr. Stires, Mr. Baker, Mr. Newbold, Mr. Pershing and Mr. Franklin.

Department of Publicity: Bishop Keator, Dr. Milton, Mr. Bryan.

These departments have power and are expected to add to their numbers.

A very important committee on organization was appointed to consider carefully and bring in recommendations as to the duties of each department, defining so far as practicable the particular work for which

each will be responsible, to draw up by-laws and to define the duties of officers. The committee chosen is as follows: Bishop Lines (chairman), Bishop Murray, Bishop Perry, Dr. Freeman, Mr. Pershing, Mr. Baker, Mr. Mansfield and Mr. Franklin.

There was careful consideration of many matters on which no final decision was reached, and it was the very definite sense of the meeting that there is a growing appreciation throughout the Church of the far-reaching possibilities of the work and activities of the Council. It was the unanimous opinion of the council that the president should give his whole time to its executive work, and that provision should be made for the work in his diocese.

The Council adjourned to meet on December the eleventh at the Church Missions House, New York.

The membership of the Council as elected by General Convention is as follows:

THE PRESIDING BISHOP AND COUNCIL

ELECTED BY THE GENERAL CONVENTION

The Right Reverend Thomas F. Gailor, D.D., *President*

The Right Reverend W. C. Brown, D.D.
The Right Reverend William Lawrence, D.D.
The Right Reverend E. S. Lines, D.D.
The Right Reverend T. I. Reese, D.D.
The Reverend J. E. Freeman, D.D.
The Reverend Alexander Mann, D.D.
The Reverend W. H. Milton, D.D.
The Reverend E. M. Stires, D.D.

Mr. Stephen Baker.
Mr. John Stewart Bryan.
Mr. Burton Mansfield.
Mr. Samuel Mather.
Mr. F. C. Morehouse.
Mr. Arthur E. Newbold.
Mr. Harper Sibley.
Mr. H. C. Wyckoff.

ELECTED BY THE PROVINCES

I. The Right Reverend J. DeW. Perry, D.D.
II. Mr. William M. Baldwin.
III. The Right Reverend J. G. Murray, D.D.
IV. The Right Reverend F. F. Reese, D.D.

V. The Right Reverend C. P. Anderson, D.D.
VI. Mr. James H. Pershing.
VII. The Reverend Z. B. T. Phillips, D.D.
VIII. The Right Reverend F. W. Keator, D.D.

NEWS AND NOTES

WE are indebted to Frank Scott Clark for the excellent likeness of Mrs. Stevens given on page 788 of the November issue, and through an oversight acknowledgment was not made at that time.



WE are glad to announce that The Alaskan Churchman Calendar has been published for 1920 and may be had at 50c a copy post-paid by addressing The Alaskan Churchman Calendar, Box 6, Haverford, Pennsylvania. The money earned is given to the Alaskan mission.



MAY we call your attention to the announcement on page 859? A subscription to "The Spirit of Missions", given as a Christmas present, bespeaks interest such as an advertisement never could, and twelve times during the year come reminders of your thoughtfulness. Think what it would mean if every subscriber remembered one friend this year!



JUST as we go to press an article has come from the Reverend E. P. Ziegler of Alaska, illustrated by the author. "The Backyard Glorified" is a title which excites the imagination. You shall read the story next month, and coming as it will hard upon the **Nation-Wide Campaign**, it should help some to decide to get out into the backyard and get to work.



THE Bible societies of Great Britain, America and other countries have united in asking that Christians everywhere observe December the seventh as Bible Sunday, when the influence of the Bible may be emphasized from all pulpits. The Bible is the only book concerning

which all countries can unite and the demand for it has never been so great as at the present time. The Anglican Communion already recognizes this day as Bible Sunday.



THE secretary of the United Offering in the diocese of Northern Indiana has hit upon a novel plan to interest the women of her own parish in the personnel of the United Offering workers. She pastes the name and address of a worker on each box given out. Each woman is asked to acquaint herself with what her particular worker is doing, to pray for her, and finally, if possible, to write a word of encouragement. At each semi-annual collection of the offering the boxes are changed about so that each holder receives the name of a different worker, and thus the vision is extended.



THE Right Reverend William Crane Gray, D.D., the first missionary bishop of Southern Florida, died at his home in Nashville, Tennessee, on November fourteenth, in the eighty-fifth year of his age. The southern part of Florida was set off as a missionary jurisdiction in 1889. Bishop Gray took charge in 1892. He made his home at Orlando, where he established a Church school for girls and a home and hospital which ministered to all, regardless of race or means. Bishop Gray's gentle and benevolent nature endeared him to his people and much sorrow was felt when failing health caused him to resign in 1913. Since then he has made his home in Nashville. The funeral was held at the Church of the Advent in that city on November sixteenth, conducted by Bishops Gailor, Bratton and Beatty and five other clergy.

News and Notes

ON October thirty-first, Miss Eliza W. Thackara resigned her work as superintendent of the Hospital of the Good Shepherd at Fort Defiance, Arizona, after twenty-four years of service among the Navajo Indians. In 1895 Miss Thackara—who was then associated with the government school on the Indian agency at Fort Defiance—found that in all that vast tract of 15,000 square miles containing a population of 30,000, there was no place where medical or surgical aid could be procured. The mode of living of the Navajoes, crowded into small mud-plastered shacks, almost entirely without ventilation, encouraged disease, tuberculosis and opthalmia being particularly prevalent. Touched by the suffering she saw and encouraged by the aid of Bishop Kendrick and the Woman's Auxiliary of Westchester County, New York, Miss Thackara began the work which grew into the Hospital of the Good Shepherd. For many years she was practically alone, doing the hardest kind of physical labor, mothering, nursing, teaching and ministering to the souls and bodies of these children of the Arizona desert. In the long roll of devoted women who have given their all to the service of their Master, the name of Eliza W. Thackara will have an honored place.



ONE of the most interesting services of General Convention was that held at the Russian Orthodox Church of Saint Peter and Paul, Detroit, which was arranged by the Christian Americanization Department of the Board and the Anglican and Eastern Association. The little brown wooden church, bearing a copper dome quite out of proportion to its size, capped with the triple cross, was filled with devout worshippers, the men standing on one side, the women—many of them

with babies in their arms—on the other. As a concession to our more weak-kneed Christianity some seats were placed in front for visitors. At either side of the chancel were little railed spaces, filled with children, who stood throughout the service without noise or restlessness. The service, with the exception of the addresses, was in Russian, Bishop Parker of New Hampshire, president of the American branch of the association, explaining it to the Americans present. The beautiful liturgy and singing, the latter entirely without accompaniment, made a deep impression on those who were privileged to be there. Bishop McKim of Tokyo and Bishop Rowe of Alaska spoke of the work of the Russian Church in their dioceses and assured the Russians present that if they should find themselves in a city where they had no house of worship of their own they would always be welcomed in one of our churches, and that no attempt would be made to induce them to leave their own branch of the Faith.



DECEMBER CONFERENCE

THE December Conference will be held on December eighteenth in the Board Room of the Church Missions House. Immediately preceding the conference there will be a celebration of the Holy Communion in the chapel, at ten a. m. There is much of importance to be discussed and anyone interested in the work of the Woman's Auxiliary will be welcome.



NEW UNITED THANK OFFERING BOXES

THE new United Thank Offering prayer adopted in Detroit makes it necessary to provide new boxes. These will be ready in a few weeks. There is a sufficient supply of the old boxes on hand at the Missions House to meet immediate demands.



SUMMER SCHOOL, NEVADA
Bishop Hunting in the outdoors' chancel

A MOST interesting experiment has been tried in the missionary district of Nevada and it has proved such a success that there is every hope of making it a permanent feature of the work of the Church in that part of the country. Last summer the first summer school of the district was held at Lakeside, on Lake Tahoe. Through the indefatigable efforts of the convocation committee, Archdeacon Howe and the Reverend Charles S. Mook, the plan was well known throughout the district and at the initial gathering forty registered. All of the classes were well attended and the branches covered included those usual at such a gathering, Bishop Hunting himself taking the courses in missions and laying especial emphasis on the Nation-Wide Campaign, of which he is the Provincial leader.

Holy Communion was celebrated each morning, an altar and rustic cross

having been set up in a fine grove. Every night around a great camp fire there were story telling and other interesting features. The afternoons were given to tramps, boating, fishing and swimming.

Bishop Hunting and his committee hope to make the Nevada Summer School an annual event. Already others are doing what they can to help make this hope a reality. An interested friend of the work has promised the immediate gift of four acres of land near Lake Tahoe as a site. It is planned as soon as possible to erect an outdoor chapel and a clergy house, the aim being to hold services here during the entire tourist season, the Nevada clergy in turn living at the clergy house and combining vacation with serving the chapel. The friends of Bishop Hunting and the Church in Nevada will certainly wish the new plan every success.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

I WISH to call attention to the fact that the prices given in the new prospectus of educational material are subject to change, owing to difficulties which increase the cost of production.

Leaders are requested to order their copies of "Neighbors" immediately. The complete edition is now ready. Paper, 60c postpaid. The Suggestions to Leaders of Classes are also ready, and material for programme meetings will be published shortly.

The price of the Teacher's Supplement for Dr. Brooks' "Christian Americanization" has been raised to ten cents per copy.

Please make a note of Miss Withers' new book, "In the Service of the King". Price 75c, postage extra. This is a part of the Junior material for this year, and should be studied by all Church School leaders. The two other Junior books, "Down the Garden Path" and "The Fair American" have been unavoidably delayed. We hope to have them ready by the first of January.

Attention is called again to the "Church Missionary Calendar", published in Philadelphia. This should be constantly before the eyes and minds of those who want a general survey of the Church's Mission. The Calendar can be ordered from my office, at 35c, postpaid.

We have in stock copies of "A Church Dictionary", by the Reverend F. S. Eastman. This defines, briefly and clearly, terms connected

with Church history, doctrine and practice. It is the sort of book which everyone has been looking for, and no one has before found; 25c, postpaid.

A new edition has recently been issued of "Observation Trips to the Church's Outposts"; 25c. Used separately for programme meetings, or in connection with the "Hundred Series" of pamphlets and the annual report, this material is of great value.

In response to repeated requests for simple missionary Bible lessons, Miss Ruth Hall has provided us with an admirable outline of such lessons. These outlines can be furnished in typewritten form at 15c.

Please note that "Conquerors of the Continent" is now out of print, and can no longer be supplied. This does not refer to the play of the same title, which we have in stock.

I repeat a note, previously given, to the effect that owing to the expense entailed in preparing the new lectures on China, Japan, the Philippines, and Alaska, a charge of \$2.00 is made for each initial use of these slides, and an additional dollar for each subsequent use in the same parish or neighborhood on the same trip.

I take this occasion to thank the committee of fifty women who assisted at the exhibit of the Educational Department in Detroit, during the meeting of the General Convention. They showed a spirit of helpfulness and cooperation the value of which cannot be overestimated.



THE CHAPEL AT CHRISTMAS

The House the Church Built

This paper is one of a series of twelve which takes the reader through the Church Missions House, 281 Fourth Avenue, New York, N. Y. floor by floor and department by department.

XII. THE CHAPEL

FLOOR by floor and department by department we have made our way through the Church Missions House. Having completed the round of actual offices and departments, having given you a glimpse of what goes on in this House of yours, we take you to the center of it all, to the place we ourselves gather daily—the chapel. Last February we purposely passed the door of the chapel on our way upstairs, both because we wanted to save the most important until the last and also that we might ask you to come to worship with us there in this month of the Nativity.

The first services were held in the chapel on January 25, 1894, Saint Paul's Day. That morning there was a celebration of the Holy Communion and in the afternoon the formal service of dedication. Also that day mid-day prayers for missions were said for the first time in the chapel. From that day to this—more than twenty-five years—prayers have been said at noon of every week day on which these offices have been open.

The first farewell service for missionaries was held in the chapel on April 6, 1894, when Deaconess Sabine, Dr. Mary Glenton and Dr. and Mrs. Chapman left for Anvik, Alaska. In the twenty-five years that have

The House the Church Built

passed, what a multitude of men and women have come to kneel before the little altar, receive the Bread of Life, and make their way to the ends of the earth!

In 1898 the present altar was placed in the chapel, erected with contributions from members of the Woman's Auxiliary, given in memory of Dr. Langford, and was formally dedicated on All Saints' Day by Bishop McKim of Tokyo assisted by Bishop Rowe of Alaska, Dr. Kimber and Mr. Rice assisting at the celebration of the Holy Communion. On either side of the chancel walls, tablets had that year been placed in memory of Samuel Dexter Denison, priest and doctor, who had served about thirty years in connection with the foreign mission work of the Church, and died in 1880; and in memory of Alvi Tabor Twing, priest and doctor, who had served nineteen years in connection with the domestic mission work of the Church, and died in 1882. In due time a third tablet was placed by order of the Board of Managers, to the glory of God and in memory of William Spraight Langford, D.D., who died in July 1897, to record the fact that to his forethought and energy were chiefly due the inception and the completion of the Church Missions House. Two other tablets have since been placed in the chapel in memory of officers of the Domestic and Foreign Missionary Society; one in memory of George C. Thomas, treasurer for thirteen years, who died in 1909; the other in memory of Joshua Kimber, priest, who had been an officer of the Society for forty-five years, and died in 1912.

These formal recognitions of faithful service to God and man are but examples of like devotion on the part of many in one or another post of duty. As the procession of those who have passed and are passing through the Church Missions House, sent out by the Church, has been written down on our records, name by name, so here and there a name has been removed, God having called His servant to more intimate service. Many an one has graven on the hearts and in the transformed lives of men the record that he lived to the glory of God and in loving service for his fellow man.

Twenty-five years! And Christmas! What visions, what memories the Season brings! As we go into the chapel to hear the Story read and to join in the carol which now encircles the earth, we think of that tiny Baby peacefully resting in a stable, and we thank God that many an one whom we shall never see and whose language and customs are totally different from ours, is thinking of the same Child, and has by the Grace of God learned to transform a stable into a part of the Kingdom of God, to make of a hovel a home in which Jesus is the center. We think too of you who have been privileged to go out to tell the Glad Tidings. We think also of you, the great army of the Church at home, who have made possible by your prayers, your service and your gifts, the carrying of the Gospel to many a place at home and abroad. We think of our own part in striving to obey our Lord's command to preach the Gospel to every creature.

Christmas! The shepherds! The angels! The manger! The Christ Child!

God bless you who have gone to tell the Story and you who have sent them. God bless those to whom you have gone. God bless us who serve you here in this House which the Church built twenty-five years ago. God give us all faith to believe the angels' message and grace to behold the little Child. God grant that the chapel may ever be the center of the Church Missions House.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

MINUTES OF THE TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

DETROIT, MICHIGAN, OCTOBER 7-21, 1919

It was felt that the readers of THE SPIRIT OF MISSIONS should have the opportunity of seeing the minutes of the Triennial Meeting of the Woman's Auxiliary held in October at Detroit. Many requests for information as to the events of those days have been received and it is hoped that the following record will serve to put before the women who read these pages an account of the business transacted and of the various plans which have been made for future development.

WEDNESDAY AFTERNOON, OCTOBER 8TH.

Organization. The elected delegates of the Woman's Auxiliary to the Board of Missions met for organization at 2:30 P. M. on Wednesday, October 8th. Mrs. Stevens, president of the Michigan branch, presided. The bishop of Michigan welcomed the delegates and Mrs. Stevens asked him to take the greeting of the Auxiliary to the House of Bishops. Mrs. Mann, of Southern Florida, made graceful acknowledgment of the welcome. Delegates from all but five branches of the Auxiliary were presented during the Triennial.

Reports. The reports of the following committees were made:

Programme Committee, by Mrs. Butler, of Chicago.

Conference Committee, by Miss Delafield, of New York.

Co-operation Committee, by Miss Sturgis, of Massachusetts.

The reports of the general secretary and the Junior secretary were presented.

The reports of the committees on prayer for the Auxiliary were presented by Mrs. Markoe, of Pennsylvania, and Mrs. North, of Pennsylvania.

The report of the committee on Saint Agnes's School, Kyoto, was presented by Mrs. Monteagle, of California, in the absence of the chairman, Mrs. Alexander, of New York, showing that the total of \$70,000 had been more than provided for in gifts amounting to \$75,000. The report was received with grateful appreciation to the

committee and the committee was discharged.

Miss Littell reported that the fund for the Church General Hospital, Wuchang, China of \$195,000 was completed. The report was accepted with a special note of deep gratitude to Miss Littell for her devoted service.

Memorials and resolutions were then presented, Mrs. Nicholas reading a minute on the life of Miss Mary E. Hart, the founder of the Little Helpers. All resolutions were referred to the proper committees.

FRIDAY, OCTOBER 10TH.

United Offering Gifts. The general secretary announced for the committee on the disposition of the money from the United Offering of \$468,058, that \$20,000 was to be devoted to buildings, divided as follows:

1. \$5,000 for the school for the Navajo Indians at Farmington, New Mexico.
2. \$5,000 for the rebuilding of Auxiliary Hall at Valle Crucis, North Carolina.
3. \$5,000 for the school at Guantanamo, Cuba.
4. \$5,000 for the chapel at Saint Hilda's School, Wuchang, China.

After the report of the committee on the Dispatch of Business, the roll call and the minutes of the previous meeting, memorials and resolutions were presented and referred to the proper committees.

Conference Committee Recommendations. The recommendations of the Conference Committee were presented by the chairman,

The Woman's Auxiliary

Miss Delafield, and with certain amendments were adopted as follows:

1. If Canon 58 be adopted, that we become an Auxiliary to the Executive Committee thus created and, as that Committee is to control Religious Education and Social Service as well as Missions, they should also become part of our work.

2. We invite all other Woman's Church Societies to join with us in creating a Church League of Service, such a league to be a federation of women's organizations, not in any sense a merger.

3. That to conduct the business of this League and to prepare for its future development there shall be formed a National Council, with three representatives from each society, and nine others elected by the Council.

4. That in view of the creation of this League, the Auxiliary shall not adopt a constitution or by-laws, but shall work as far as rules are concerned in much the same way as in the past, enlarging the work as suggested above.

5. That the following provisions for its work be adopted:

(a) An executive secretary of the Auxiliary shall be elected at this Triennial to serve for three years.

(b) Upon the nomination of the executive secretary in consultation with the president of the Board of Missions, or, if the Canon pass, with the new Executive Committee, such secretaries as are necessary shall be appointed who shall perform such duties as the executive secretary shall assign to them. The persons so appointed shall hold office during the pleasure of the Board of Missions, or the Executive Committee, or until their successors are chosen.

(c) There shall be an Executive Board of women to assist the executive secretary in the business of the Auxiliary, consisting of one delegate to be elected from each province and eight delegates to be elected from the Woman's Auxiliary at large. This Board shall be elected by this Triennial meeting for three years. The Board shall elect annually its own chairman and shall have power to fill vacancies during the Triennium.

(d) The meetings of the Executive Board shall be held four times during the year at the place of meeting of the Board of Missions or of the Executive Committee. The executive secretary shall attend the meetings of this Board ex-officio. Special meetings may be held at the request of five members. Miss Julia C. Emery is to be an honorary member of the Executive Board of the Woman's Auxiliary.

(e) Three of the members of the Executive Board shall be elected by this Triennial meeting to represent the Auxiliary on the National Council of the Church League of Service.

(f) The next regular meeting of the Auxiliary shall be at the time and place of the meeting of the General Convention and the rules of order governing the meeting of 1919 shall also govern that of 1922.

(g) If Canon 58 passes, there should be representation of the National Council on the Executive Committee of the General Convention.

The resolutions in the Report on the United Offering were referred to the United Offering Committee.

Junior Secretary Committee. At the beginning of the afternoon session the report of the committee of the Junior Secretary was presented by Mrs. Loaring Clark, of Tennessee, and with amendments was accepted as follows:

1. That the Junior Department of the Woman's Auxiliary shall be separated from the organization of the Woman's Auxiliary.

2. That the Junior Department shall be the Junior Auxiliary to the Board of Missions, or in the event of the passing of the proposed Canon 58, it shall be the Junior Auxiliary of the Executive Committee of the Church.

3. That the diocesan officers of the Junior Department of the Woman's Auxiliary shall cease to be the diocesan officers of the Junior Department, and shall become the diocesan officers of the Junior Auxiliary to the Board of Missions or the Executive Committee of the Church. *Except* that one junior officer in each diocese or missionary district shall be retained as a member of the Woman's Auxiliary Board in order to keep the Woman's Auxiliary in touch with the Junior Auxiliary to the Board of Missions.

3. That if the Junior leader is to be kept on the Board of the Woman's Auxiliary, one of the officers of the Executive Board of the Woman's Auxiliary should also be put on the Executive Board of the Junior Auxiliary of the diocese.

4. That it shall be the purpose of the officers of the Junior Auxiliary to merge that organization as speedily as possible into the Church School Service League, conducted under the National Central Committee, the Provincial Central Committee and the Diocesan Central Council.

5. That the very grateful thanks of the women of the Auxiliary be given to Miss Frances H. Withers for the thorough and comprehensive plan she has developed and inaugurated for the Juniors of the Church in all fields of Christian education and service.

The Woman's Auxiliary

General Secretary's Report. The report of the committee on the report of the general secretary was presented by Miss Matthews, of Southern Ohio, and with the following amendments was accepted as follows:

1. That a committee be appointed to bring in a resolution of appreciation and greeting to Miss Emery and to send a message to Miss M. T. Emery.

2. That the suggestions made by the Conference Committee, especially as follows, be endorsed:

(a) The enlargement of our work to include religious education and social service.

(b) The creation of an executive committee for the Auxiliary.

(c) Joining with other societies of Churchwomen in creating a Church League of Service.

(d) The creation of a national council for the League.

(e) The creation of provincial diocesan and parochial committees or councils for the League.

3. That our work shall be under the two general heads or departments of educational and supply.

4. That we reorganize our box work, putting it on Red Cross lines.

5. That we include in the supply department a bureau for women's service in cooperation with the Church Personnel Bureau.

6. That boxes may be sent to women missionaries, at least to United Offering workers, wherever or whenever needed.

7. That the staff at headquarters be enlarged so that the educational and supply departments may be reorganized, and that beside the secretaries necessary for this enlargement, an office secretary and three field secretaries be added.

(The general secretary here stated to the meeting that it was her understanding that such matters as those referred to in recommendations Nos. 5 and 7 should be referred to the Executive Board for consideration and action. General discussions indicated that this was also the understanding of the meeting.)

8 That the expediency of the diocesan branches contributing from \$3 upwards annually to the expenses of committees be considered.

9. That we do all in our power for the success of the **Nation-Wide Campaign.**

10. That we ask that the Junior Department of the Woman's Auxiliary be dissolved and be replaced by a Junior Auxiliary to the Board of Missions.

11. That when possible a Junior leader be kept in the diocesan Woman's Auxiliary to keep the two organizations in close touch and sympathy.

12. (a) That we consider making a jubilee gift in 1921 to commemorate our 50th anniversary. (See January for report of final action on this suggestion.)

13. That the officers' conferences be continued as has been customary for many years.

14. That we undertake all our new work under the inspiration of the appreciation of what the Church can do in these critical and wonderful days of reconstruction.

Resolution: Mrs. Cornell, of South Carolina moved the adoption of the following resolution:

Resolved, That the women of each province here present shall be called together in separate bodies, where opportunity shall be given to each diocese within said province to nominate a woman of said diocese to be a member of the Board of Missions. The several nominations then received shall be balloted upon and the woman who shall receive the highest number of votes shall be presented as the unanimous nominee of said province.

Furthermore, *Be it resolved*, that each diocese shall be privileged to present to the provincial meeting the names of one or more women selected from the Church at large whose names shall be balloted upon by the provincial body and that the names of the three women receiving the highest number of votes shall be presented to the body for ultimate election by this body.

Executive Secretary Elected. The election of an executive secretary resulted as follows:

Ninety-two votes cast; 91 for Miss Lindley, 1 for Miss Delafield. The Chair declared that Miss Lindley had been elected as executive secretary for the Woman's Auxiliary until the next Triennial.

FRIDAY, OCTOBER 17TH

Church League of Service. After the report of the committee on the Dispatch of Business and the minutes of the last meeting the following resolutions were moved and passed unanimously:

Miss Matthews, of Southern Ohio, presented the following:

WHEREAS, The Woman's Auxiliary at its business meeting on October 10th voted to enlarge the scope of its work to include religious education and social service, and

WHEREAS, It voted to join with the other existing national societies of women in the Church, viz., Girls' Friendly Society,

The Woman's Auxiliary

Daughters of the King, Saint Barnabas' Guild for Nurses, Church Mission of Help, and the Church Periodical Club, in creating a Church League of Service, such a League to be a federation for the purpose of appealing as never before to all the women of the Church in carrying forward the whole work of the Church.

Be it Resolved, That we send this information to the General Convention now assembled, with the request that it be announced.

Mr. King. Miss Singleton, of South Carolina, presented the following:

Resolved, That the Triennial Meeting now in session send a message to Mr. George Gordon King, conveying their cordial appreciation of his valuable services rendered during the past ten years and their sincere regret that he can no longer serve as treasurer of the Board of Missions.

Business Sessions. Mrs. McLeish, of California, presented the following:

WHEREAS, We feel that the business of the Woman's Auxiliary has grown so large and of so much importance, and

WHEREAS, We further feel that many women come a great distance to have a share in this business,

Be it Resolved, That more time be assigned to business sessions at the next Triennial.

This was referred to the Programme Committee.

Miss Thackara. West Virginia presented the following:

Resolved, That appropriate messages of appreciation of her twenty-five years of devoted service be sent Miss Thackara.

Miss Thackara's successor, Miss Cady, was introduced to the Auxiliary and expressed the hope that she might carry on successfully the important work among the Navajo Indians to which Miss Thackara has given twenty-five years of her life.

Good Friday. Mrs. Pettigrew, of Atlanta, proposed that the Auxiliary should approve a resolution asking the President of the United States to proclaim Good Friday as a national day of public observance and fasting.

The Misses Emery. The committee, Mrs. Craig, of Montana, chairman, appointed to draw up suitable resolutions with reference to the retirement of Miss Julia C. Emery and Miss Margaret Emery, submitted the following:

WHEREAS, The Board of Missions has with great regret accepted the resignation

of Miss Julia C. Emery as secretary of the Woman's Auxiliary after forty years of faithful service, and

WHEREAS, We feel that the growth of the Auxiliary and its usefulness have been largely due to her untiring zeal and devotion, and

WHEREAS, She has endeared herself to us of the Auxiliary and to countless men and women throughout the Church by her sympathetic interest and loving counsel, therefore be it

Resolved, That we the members of the Woman's Auxiliary in triennial meeting assembled do place on record our grateful and loving appreciation of Miss Emery's labors in the cause of our Master, and be it further

Resolved, That a copy of this resolution be sent to Miss Emery and that it be placed on the minutes of the meeting.

(Signed by members of the Committee.)

WHEREAS For forty-three years the Woman's Auxiliary to the Board of Missions has been blessed with the devoted services of Miss Margaret T. Emery, who has given the best years of her life to the work of Christ and His missions with earnest endeavor and intimate knowledge of the needs of the ministry in the Mission field, and

WHEREAS, With sympathetic delicacy she so dignified both giving and receiving that through the length and breadth of the land the personal touch between those who had contributed in filling boxes and the recipients was felt as an inspiration through the spirit of her loving consecration; therefore

Be it Resolved, That the appreciation of the Woman's Auxiliary be expressed through its members in session assembled at the Triennial of 1919 and conveyed to Miss Margaret T. Emery for the life of service which must beautify all her years.

(Signed by the members of the Committee.)

Mary E. Hart Memorial. The report of the committee on Miscellaneous Resolutions was presented by Miss Winston, of Kentucky, and with amendments was passed as follows:

That we heartily approve and adopt as our own, the words of appreciation and affection in the minute on Miss Mary E. Hart's life and work, and that the Mary E. Hart Memorial be made in the form of a gift of \$5,000 for the school for Navajo Indians at Farmington, New Mexico.

Western New York promised \$1,000 for this and New York \$500.

(The balance of these minutes will be given in the January issue.)

A LIST OF LEAFLETS

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- 50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercession for Missions.
54 Mid-Day Prayer Card.

Miscellaneous

- 901 A Soldier's Vision of Missions.
912 Four Definitions.
913 Concerning "Specials".
914 The Board of Missions and Special Gifts.
915 Appropriations Made for Year 1919.
941 How Can I Give to a Particular Object, and Yet Give to the Apportionment?
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946 How to Volunteer.
948 The New World and the New Need.
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3060 Mission Study Class: Place and Value.
3091 Catalogue of Educational Material.
3094 Ten Missionary Stories. 10c.

The Woman's Auxiliary

- W.A. 16 A Bit of History.
W.A. 20 HAND BOOK. 10c.
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W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers. 5c a set.
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W.A. 121 Prayer for the Woman's Auxiliary.
W.A. 501 Triennial Resolutions, 10c.

The Junior Auxiliary

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W.A. 201 The Junior Department: What It is.
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W.A. 302 Little Helpers' Prayers.
W.A. 308 The First Step.
W.A. 309 A Message to Mothers.

The following are the most recent leaflets: Nos. 1504, 1510, 1550, 3097, W.A. 100, W.A. 121, W.A. 308, W.A. 309, W.A. 501

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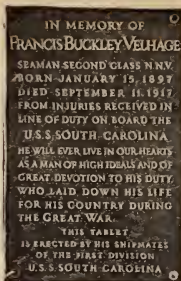
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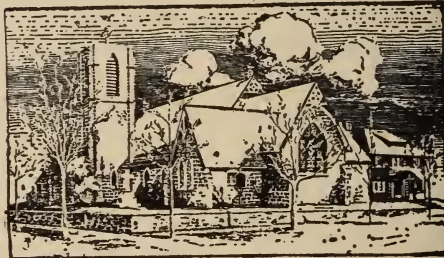
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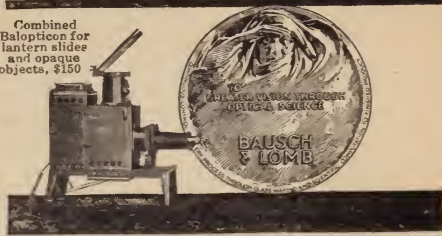
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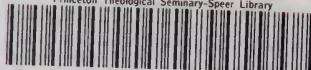
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